/183 cont./
323 size, which they /184/ call Itaisi, with which the polishing of the pieces is completed (1).

1. The operations which they also perform with the shell and with the stone are for the purpose of giving fineness to the vessels and of closing any chinks.

[824] When they leave the piece which has been begun, they cover it with leaves of the Causíro, palma Christi, and at the time when they begin it again they dampen the edges with a small rag. This rag serves also for dampening the piece before polishing it with any of the above-mentioned tools. When it is finished and before it has been exposed to the air very long, they polish it with the Itaisi, and, when it is quite dry they fire it if it is not to have pictures on it.

531 [192] Every painted piece of pottery is called Sacuarama. The paintings are white, black, and red. The white is called Tovanti, the black Itau, and the red Itaurucu. They grind [237] up the three colors separately, dissolve them in water, and apply them with a slender feather from a chicken or other bird. The figures are varied; those of trees, animals, and men are rare; they are lines, unintelligible groupings. Without knowing it themselves, they follow a general system, and some of them make fine pieces, especially for storing water.

323 In order to fire them they select a still day, and a big • [843] piece is carried to the forest, because there is plenty of firewood there and also to avoid having pregnant women coming close to watch, because their presence, according to what they [237] say, would make the vessel break. They pile firewood around it and light it, taking care that the fire does not go out before it is burning well; sometimes instead of firewood they also use dry cow-manure, and it seems that this is very good for even- [237] ness of the baking. If the pot has paintings, they let it cool a little when they take it out of the fire and then quickly pass over the pictures the excrement of the Taragüirisi, which melts with

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love can accomplish much, and they really love their children, without making much outward show of this.

Finally, the man, whenever he wishes, can dismiss his wife with great ease. He does it with contempt, in biting words, calling her Cuña pochi, bad woman, Cuña imuquere, lost woman, good only for lighting the fire. No one could endure such scorn for an hour, and she understands that the rascal has won the love of another, younger woman.

515 When a mother goes to the spring or river, she takes her son or daughter with her, bathes herself and also her child, and then grinds up some grains of Ñetira, a kind of potash, leaving her hair and that of her daughter clean and shiny. The bath is daily, but the washing of the hair with ñetira is not.

/209/ Pregnancy and Birth

●843 When a woman finds herself pregnant, she does not give up her customary chores, but goes to the field as usual and fetches from there heavy loads of maize and other things.

482 285 [171] They use for this, as I have already noted, a kind of close-woven net which the Toba make with the bark of the caraguata or maguey. Those made by the Chiriguano are like the wooden fruit-baskets /chipas/. They are open on top, where they have an easily untied cord, in the middle of which there is a wide band for holding the weight with the forehead (1).

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1. The Chiriguano woman lets all the weight of the load she is carrying rest on her spinal column, etc., holding it with her forehead. If the water is some distance away, she does the same; if not, she carries the vessel vertically on her left shoulder, or on her head, where she places a pad of rags.

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843 262 415 [753] Near the time of giving birth, she carries less weight, prepares what is necessary, which consists of some cloth pads and her new little olla in which to cook the maize which she must eat boiled. If the olla were old or used, the newborn would be subject to mal caduco, or epilepsy, and if a woman who has just given birth were to eat parched maize, her breasts would dry up and would not give milk for feeding the child.

844 At the time of giving birth the only person left in the house is the midwife; the others, even the husband, go out, but he returns as soon as the birth has taken place, in order to lend some help to his wife and the midwife, who alone cannot attend to the newborn child and its mother, who fights with her very life against the pains, for which she is consoled at the sight of the fruit of her womb, which for a moment makes her forget her present suffering.

They at once cover with sand every trace of the event, wrap up with bands, cloths, or other things the body of the woman who has just given birth, and lay her on the ground face down, making her rest on a bed which has little or no resemblance to such, but as every Chiriguano woman is strong, she puts up with this as though she were in a featherbed.

184 846 Throughout the whole world birth is a very dangerous thing, and it is even here. The Chiriguano women also need considerable rest. When some old women were asked about the matter, they stated that childbirth formerly lasted almost two weeks, and they marvel that the neophytes get up so quickly, returning to their customary labors within eight days; they attribute this robustness to the lack of strict fasting in the years of puberty.

846 /210/ It is consequently an error to state that puerperae go to the lake or river to bathe from the second or third day, much less on the same day as the birth. Natural reason would not allow the latter. There might have been some extraordinary case in which some woman walked immediately after giving birth, but it would not cease to be an extraordinary case. The [178] neophytes are abandoning the custom of their grandmothers and

6: Nordenskiöld--59 E-5 (1908-1909) 1912 SF10 Chiriguano SF/0
Chane SF 8

Chapter Twelve

On the Life of the Chané and Chiriguano Indians (Continuation)

From the Womb to the Grave

The Chané and Chiriguano women work hard even during pregnancy, until they are to give birth. In Vocapoy's village there was a pregnant woman to whom I gave a pigeon that I shot. Vocapoy thereupon told me in great excitement that a pregnant woman must not eat pigeons. When a Chané or Chiriguano child comes into the world, it undoubtedly does not cause its mother much pain. These women are healthy and give birth easily, as do all Indian women who lead a healthy life and have never worn tight-fitting clothing. They also do not lie in childbed; instead, that must be done by the papa of the little one. Here, too, we come across this strange custom, the "couvade," which is known from so many Indian tribes. The husband is supposed to lie down for several days and observe a diet. Among the Chané on the Rio Parapiti he is permitted to eat only cooked maize and maize soup during the first few days, and later sweet potatoes as well. For several days he may not eat meat. For example, if he eats the meat of a goat, he will die, bleating as it does. The Chiriguano Indian Taco told me that he got his fat stomach because he did not observe this important custom. "I should have lain for five days and stayed on a diet," he said.

The custom of the couvade, as is well known, is very widespread in South America. Among the tribes with whom I am familiar it definitely occurs, aside from the /207/ Chiriguano and Chané, among the Choroti, Gûarayû, and Chacobo. K. v.d. Steinen (1), who describes this custom in detail from the Rio Xingu,

1. Karl v. d. Steinen: Unter den Naturvölkern Zentralbrasiliens /Among the Primitive Peoples of Central Brazil/. Berlin, 1894.